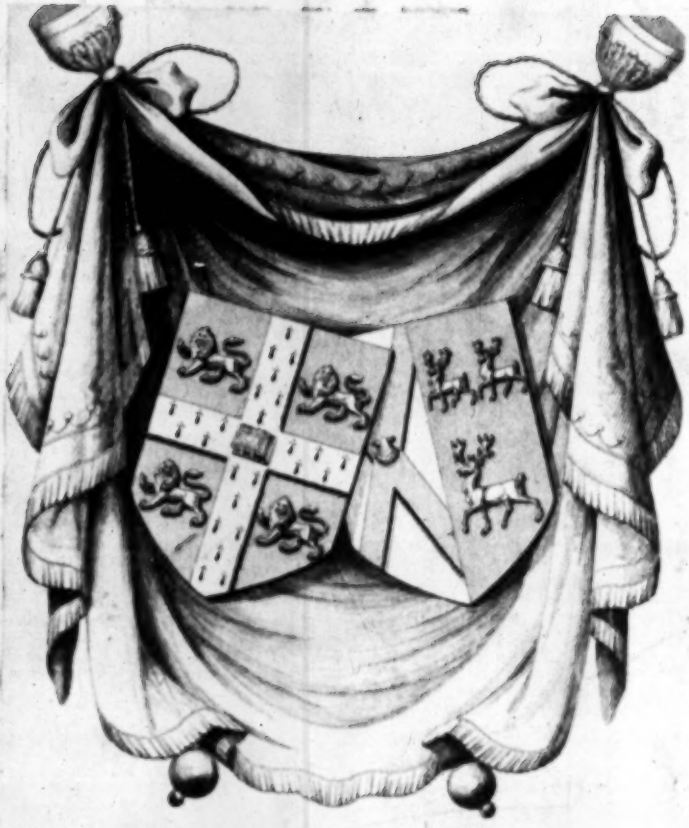
THE ESSAIES OF Sr FRANCIS BACON Knight, the *Kings Solliciter* Generall.

XVII 38 18
LE. 10. 2

Imprinted at *London* by
IOHN BEALE,
1612.



Academiæ Cantabrigiensis
Liber.

TO MY LOVING BROTHER, Sr IOHN CONSTABLE KNIGHT.

MY laſt Eſſaies I dedicated to my deare brother Maſter Anthony Bacon, who is with God. Looking a-

mongſt my papers this vacation, I found others of the ſame Nature: which if I my ſelfe ſhall not ſuffer to be loſt, it ſeemeth the World will not; by the often printing of the former. Miſsing my Brother, I found you next; in reſpect of bond both of neare alliance, and of ſtraight friendſhip and ſocietie, and parti-

particularly of communication in ſtudies. Wherein I muſt acknowledge my ſelfe beholding to you. For as my buſineſſe found reſt in my contemplations; ſo my contemplations euer found reſt in your louing conference and iudgement. So wiſhing you all good, I remaine

Your louing brother
and friend,

FRA. BACON.

The Table.

1 *Of Religion.*
2 *Of Death.*
3 *Of Goodnes and goodnes of nature.*
4 *Of Cunning.*
5 *Of Marriage and ſingle life.*
6 *Of Parents and Children.*
7 *Of Nobilitie.*
8 *Of Great place.*
9 *Of Empire.*
10 *Of Counſell.*
11 *Of Diſpatch.*
12 *Of*

12 *Of Loue.*
13 *Of Friendshippe.*
14 *Of Atheisme.*
15 *Of Superstition.*
16 *Of Wisdome for a Mans selfe.*
17 *Of Regiment of Health.*
18 *Of Expences.*
19 *Of Discourse.*
20 *Of Seeming wise.*
21 *Of Riches.*
22 *Of Ambition.*
23 *Of Young men and age.*
24 *Of Beautie.*
25 *Of Deformitie.*
26 *Of nature in Men.*

27 Of Custome and Education.
28 Of Fortune.
29 Of Studies.
30 Of Ceremonies. and respects.
31 Of Sutors.
32 Of Followers.
33 Of Negociating
34 Of Faction.
35 Of Praise.
36 Of Iudicature.
32 Of vaine glory.
38 Of greatnes of Kingdomes.
× 39 Of the publike.
× 40 Of Warre and peace.

These two last pages are not to be found in the book though mentioned in the Table of contents

The Table.

27 Of Custome and Education.
28 Of Fortune.
29 Of Studies.
30 Of Ceremonies and Respects.
31 Of Suitors.
32 Of Followers.
33 Of Negociating
34 Of Faction.
35 Of Praise.
36 Of Indicature.
37 Of vaine glory.
38 Of greatness of Kingdomes.
39 Of the publike.
40 Of Warre and peace.

ESSAIES.

1 *Of Religion.*

THe quarrels, and diuisions for *Religion*, were euils vnknowne to the Heathen: and no maruell; for it is the

The Table.

27 Of Custome and Education.
28 Of Fortune.
29 Of Studies.
30 Of Ceremonies and Respects.
31 Of Suitors.
32 Of Followers.
33 Of Negociating
34 Of Faction.
35 Of Praise.
36 Of Judicature.
37 Of vaine glory.
38 Of greatness of Kingdomes.
39 Of the publicks.
40 Of Warre and peace.

ESSAIES.

1 *Of Religion.*

THe quarrels, and diuisions for *Religion*, were euils vnknowne to the Heathen: and no maruell; for it is the

the true God that is the iealous God; and the gods of the Heathen were good fellowes. But yet the bonds of religious vnity, are so to be strengthened, as the bonds of humane society be not dissolued. *Lucretius* the Poet, when hee beheld the act of *Agamemnon*, induring and assisting at the sacrifice of his daughter, concludes with this verse;

Tantũ religio potuit suadere malorum.

But what would hee haue done

done, if he had knowne the maſſacre of *France*, or the powder treaſon of *England*? Certainly he would haue beene ſeuen times more Epicure and Atheiſt then he was. Nay, hee would rather haue choſen to be one of the Mad men of *Munſter*, then to haue beene a partaker of thoſe Counſels. For it is better that Religion ſhould deface mens vnderſtanding, then their piety and charitie; retaining reaſon onely but as an *Engine*, and *Charriot driuer* of cruelty, and

and malice. It was a great blaſphemie, when the Diuell ſaid; *I will aſcend, and be like the higheſt:* but it is a greater blaſphemie, if they make God to ſay; *I will deſcend, and bee like the Prince of Darkneſſe:* and it is no better, when they make the cauſe of *Religion* deſcend, to the execrable accions of murthering of Princes, butchery of people, and firing of States. Neither is there ſuch a ſinne againſt the perſon of the holy Ghoſt, (if one ſhould take it literally)

rally) as in ſtead of the likenes of a *Doue*, to bring him downe in the likeneſſe of a *Vulture*, or *Rauen*; nor ſuch a ſcandall to their Church, as out of the Barke of Saint *Peter*, to ſet forth the flagge of a Barke of *Pirats* and *Aſſaſſins*. Therefore ſince theſe things are the common enemies of humane ſociety; *Princes* by their power; *Churches* by their Decrees; and all learning, Chriſtian, morall, of what ſoeuer ſect, or opinion, by their *Mercurie* rod; ought to

ioyne in the damning to Hell for euer, these facts, and their supports: and in all Counsels concerning Religion, that Counsell of the Apostle, would be prefixed, *Ira hominis non implet iustitiam Dei.*

2 Of Death.

MEn feare death, as Children feare to goe in the darke: and as that naturall feare in Children is encreased with tales; so is the other. Certainly

Certainely the feare of death in contemplation of the cauſe of it, and the iſſue of it, is religious: but the feare of it, for it ſelfe, is weake. Yet in religious meditations there is mixture of vanitie, and of ſuperſtition. You ſhall reade in ſome of the *Friers* Bookes of Mortification, that a man ſhould thinke with himſelfe, what the paine is, if he haue but his fingers end preſſed, or tortured; and thereby imagine what the paines of Death are, when the whole

body is corrupted and dissolued: when many times, Death passeth with lesse paine, then the torture of a limme. For the most vitall parts are not the quickest of sence. And to speake as a *Philosopher* or naturall man, it was well said, *Pompa mortis magis terret, quàm mors ipsa.* Grones, and Conuulsions, and a discoloured face, and friends weeping, and Blackes and obsequies, and the like, shew death terrible. It is worthie the obseruing, that there

is no paſſion in the minde of man ſo weake, but maſters the feare of death; and therefore death is no ſuch enemy, when a man hath ſo many followers about him, that can winne the combat of him. *Reuenge* triumphes ouer death, *Loue* eſteemes it not, *Honour* aſpireth to it, deliuery from *Ignominy* chuſeth it, *Griefe* flieth to it, *Feare* preocupateth it: nay we ſee after *Otho* had ſlain himſelfe, pitty (which is the tendreſt of affections) prouoked many to die.

Seneca speaketh of niceneſſe: *Cogita quàm diù eadem feceris; Mori velle non tantùm fortis, aut miſer, ſed etiam faſtidioſus poteſt.* It is no leſſe worthy to obſerue how little alteration in good ſpirits the approaches of death make: but they are the ſame till the laſt. *Auguſtus Cæſar* died in a complement, *Tiberius* in diſſimulation, *Veſpaſian* in a ieſt, *Galba* with a ſentence, *Septimius Seuerus* in diſpatch; and the like. Certainely the *Stoikes* beſtowed too much coſt vpon

on death, and by their great preparations made it appeare more fearefull. Better saith he, *Qui finem vitæ extremum inter munera ponat naturæ.* It is as naturall to die, as to bee borne; and to a little Infant perhaps, the one as painefull, as the other.

3. *Of Goodnesse, and goodnes of Nature.*

I Take *goodnesse* in this sence, the affecting of

the *Weale* of men, which is, that the *Gracians* call *Philanthropia*; for the word *humanitie* (as it is vſed) it is a little too light, to expreſſe it. *Goodneſſe* I call the habite; and *goodneſſe of Nature*, the inclination. This of all vertues, is the greateſt: being the character of the *Deitie*; and without it, man is a buſie, miſcheuous, wretched thing: no better then a kind of vermine. *Goodneſſe* anſwers to the *Theologicall* vertue *Charity*, and admits not exceſſe, but error. The

Italians, haue an vngracious prouerbe, *Tanto buon, che valmente*; *So good, that he is good for nothing*. And one of the Doctors of *Italie*, *Nicholas Machiavel* had the confidence to put in writing, almost in plaine termes; *That the Christian faith had giuen vp good men in prey, to those that are tyrannicall and vniust*; which hee spake, because indeed there was neuer law, or sect, or opinion, did so much magnifie goodnes, as the *Christian religion* doth. Therefore to auoide

auoid the ſcandall, and the danger both; it is good to take knowledge of the errors of an habite ſo excellent. Seek the good of other men, but be not in bōdage to their faces or fancies: for that is but facility, and ſoftneſſe; which taketh an honeſt minde priſoner. Neither giue thou *Æſops* Cocke a *gem*, who would be better pleaſed and happier, if he had had a Barly corn. The example of God teacheth the leſſō truly. He ſendeth his raine, and maketh his

ſunne

ſunne to ſhine vpon the iuſt, and vniuſt; but hee doth not raine wealth, nor ſhine honour and vertues vpon men equally. Common benefits are to bee communicate with all, but peculiar benefits with choiſe. And beware how in making the pattraiture, thou breakeſt the patterne. For *Diuinitie* maketh the loue of our ſelues the patterne, the loue of our neighbours but the *Portraiture*. *Sell all thou haſt and giue it to the poore, and follow me*; but

ſell

ſell not all thou haſt, except thou come and follow me; that is, except thou haue a vocation, wherein thou maieſt doe as much good with little meanes, as with great: For otherwiſe in feeding the ſtremes, thou drieſt the fountaine. Neither is there onely a habite of goodneſſe, directed by right reaſon: but there is in ſome men, euen in *nature*, a diſpoſition towards it: as on the other ſide, there is a naturall malignity. For there bee that in their

their nature doe not affect the good of others: the lighter ſort of maligni-tie, turneth but to a croſſe-neſſe, or frowardneſſe, or aptneſſe to oppoſe, or difficilneſſe, or the like: but the deeper ſort, to enuie and meere miſchief. There be many *Miſanthropi*, that make it their practiſe to bring men to the bough, and yet haue neuer a tree for the purpoſe in their gardens, as *Timon* had. Such diſpoſitions are the very errors *of humane nature:* and yet they are the

fittest timber to make great Politiques of; like to knee-timber that is good for shippes that are ordained to be tossed, but not for building houses that shall stand firme.

4. *Of Cunning.*

WEE take *Cunning* for a sinister or crooked *Wisdome*: and certainely there is a great difference betweene a cunning man, and a wise man: not one-

ly

ly in point of honeſty, but in point of ability. There be that can pack the cards and yet cannot play well. So there are ſome, that are good in canuaſſes and factions, that are otherwiſe weake men. Againe, it is one thing to vnderſtand perſons, and another thing to vnderſtand matters: for many are perfect in mens humors, that are not greatly capable of the reall part of buſineſſe; which is the conſtitution of one, that hath ſtudied men more then bookes.

bookes. Such men are fitter for practise, then for counsell, and they are good but in their owne Alley; turne them to new men, and they haue lost their aime. So as the old rule to know a foole from a wise man; *Mitte ambos nudos ad ignotos & videbis*; doth scarse hold for them. Euen in businesse there are some that know the resorts and fals of busines, that cannot sinke into the maine of it: like a house that hath conuenient staires and entries, but ne-

uer

uer a faire roome. Therefore you ſhall ſee them finde out pretty looſes in the concluſion, but are no waies able to examine or debate matters: and yet commonly they take aduantage of their inability, & would be thought wits of direction. Some build rather vpon abuſing others, and as wee now ſay, putting trickes vpon them, then vpon ſoundneſſe of their owne proceedings. But *Salomon* ſaith, *Prudens aduertit ad greſſus ſuos: ſtultus diuertit*

ad dolos. Very many are the differences betweene cunning and wiſdome: and it were a good deed to ſet them downe: for that nothing doth more hurte in ſtate then that cunning men paſſe for wiſe.

5. *Of Marriage and ſingle life.*

HEE that hath wife and children, hath giuen

giuen hoſtages to fortune. For they are impediments to great enterpriſes, either of vertue or miſchief. Certainly the beſt works, and of greateſt merit for the publike, haue proceeded from the vnmarried, or childleſſe men; which haue ſought eternity in memory, and not in poſterity; and which both in affection and means, haue married and endowed the publike. Yet ſome there are, that lead a ſingle life whoſe thoughts doe ende with themſelues, and doe

account future times, impertinences. Nay there are ſome others, that eſteeme wife & children, but as bils of charges. But the moſt ordinarie cauſe of a ſingle life, is liberty; ſpecially in certain ſelf-pleaſing & humorous minds, which are ſo ſenſible of euery reſtriction, as they wil go neere to thinke their girdles and garters to be bonds and ſhakles. Vnmaried men are beſt friends; beſt maſters; beſt ſeruants; not alwaies beſt ſubiects; for they are light to run away; and al-

almoſt all fugitiues are of that conditiõ. A ſingle life is proper for Churchmen. For charity wil hardly water the ground, where it muſt firſt fill a poole. It is indifferent for Iudges and Magiſtrates. For if they be facile & corrupt, you ſhall haue a ſeruant fiue times worſe thẽ a wife. For Souldiers, I find the Generals commonly in their hortatiues, put men in minde of their wiues, and children: and I thinke the deſpiſing of marriage, amongſt the Turkes, ma-

keth the vulgar Souldier more baſe. Certainely, wife and children are a kinde of diſcipline of humanity: and ſingle men are more cruell and hard-hearted: good to make ſeuere inquiſitors. Graue natures led by cuſtome, and therefore conſtant, are commonly louing huſbands: as was ſaid of *Vliſſes*; *Vetulam prætulit immortalitati.* Chaſte women are often proud and froward, as preſuming vpon the merit of their chaſtity. It is one of the beſt bonds

bonds both of chaſtity & obedience in the wife; if ſhee thinke her husband wiſe; which ſhee will neuer doe, if ſhee finde him ielous. Wiues are young mens miſtreſſes; companions for middle age; and old mens nurſes. So as a man may haue a quarrell to marry when hee will; but yet hee was reputed one of the wiſe men, that made anſwere to the queſtion; *When a man ſhould marrie?* A young man not yet, an elder man not at all.

6. Of Parents and Children.

THe ioyes of *Parents* are ſecret, and ſo are their griefs and feares: they cannot vtter the one, nor they will not vtter the other. Children ſweeten labors, but they make misfortunes more bitter: they increaſe the cares of life, but they mittigate the remembrance of death. The perpetuitie by generation, is com-

mon

mon to beaſts; but memorie, merit, & noble works are proper to men. They that are the firſt raiſers of their houſe, are moſt indulgēt towards their children; beholding them, as the continuance, not only of their kind, but of their worke; and ſo both children and creatures. The difference of affection in parents towards their ſeuerall children, is many times vnequall; and ſometimes vnworthy: ſpecially in the mother; as *Salomon* ſaith; *A wiſe*

ſonne

ſonne reioiceth the Father, but an vngracious ſon ſhames the mother. A man ſhall ſee where there is a houſe full of children, one, or two of the eldeſt reſpected, and the youngeſt made wantons; but in the middle, ſome that are as it were forgotten; who neuertheleſſe prooue the beſt. The illiberality of Parents in allowance towards their children is an harmefull error: makes them baſe; acquaints thē with ſhifts, makes them ſort with meane companie; and makes

makes them ſurfet more, when they come to plenty. And therefore the proofe is beſt, when men keepe their authority towards their children, but not their purſe. Men haue a fooliſh manner, both Parents, Schoolemaſters, and ſeruants, in creating and breeding an emulation betweene brothers during childhood, which many times ſorteth to diſcord when they are men, and diſturbeth families. The *Italians* make little difference betweene children

dren and nephewes, or neere kinsfolke: But ſo they be of the lumpe, they care not, though they paſſe not through their owne body: and to ſay truth, in nature it is much a like matter, in ſo much that wee ſee a nephewe ſometimes reſembleth an vncle, or a kinſman, more then his owne Parent, as the blood happens.

7. *Of Nobility.*

IT is a reuerend thing to ſee an ancient caſtle or building not in decay: or to ſee a faire timber tree ſound & perfect: how much more to behold an ancient Noble familie, which hath ſtood againſt the waues and weathers of time. For new Nobility is but the act of power; but ancient Nobility is the act of time.

The

The firſt raiſers of *Fortunes* are commonly more vertuous, but leſſe innocent, then their deſcendents. For there is rarely riſing, but by a commixture of good and euil Arts. But it is reaſon the memorie of their vertues remain to their poſterities, and their faults die with themſelues. *Nobilitie* of Birth commonly abateth induſtrie: and hee that is not induſtrious, enuieth him that is: Beſides noble perſons, cannot goe much higher: And he that ſtandeth

deth at a ſtay when others riſe, can hardly auoid motions of enuie. On the other ſide Nobility extinguiſheth the paſſiue enuie in others towards them; becauſe they are in poſſeſſion of *Honour*: and *Enuy* is as the ſunne beames, that beate more vpon a riſing ground, then vpon a leuell. A great *Nobilitie* addeth maieſty to a *Monarch*, but diminiſheth power: and putteth life and ſpirit into the people; but preſſeth their fortunes. It is well when nobles are not to

too great for *Soueraigntie*, nor for *Iuſtice*; and yet maintained in that height, as the inſollency of inferiours may be broken vpon them, before it come on too faſt vpon the maieſtie of *Kings*. Certainely *Kings* that haue able men of their Nobility, ſhal find eaſe in imploying them; and a better ſlid in to their buſineſſe: For people naturally bend to them, as borne in ſome ſort to command.

Of

8. *Of great Place.*

MEn in great place, are thrice ſeruãts: ſeruants of the Soueraigne, or ſtate; ſeruants of fame, and ſeruants of buſineſſe. So as they haue no freedome, neither in their perſons, nor in their actions, nor in their times. It is a ſtrange deſire to ſeeke power, and to loſe liberty: or to ſeeke power ouer others, and

to loſe power ouer a mans ſelfe. The riſing vnto place is laborious, and by paines men come to greater paines: and it is ſometimes baſe, and by indignities men come to dignities: the ſtanding is ſlippery; and the regreſſe is either a downefall, or at leaſt an *Eccliſe*; which is a malancholy thing. Nay, retire, men cannot when they would, neither will they when it were reaſon; but are impatient of priuateneſſe, euen in age and ſickneſſe, which require the

the ſhadow. Certainely, great perſons had need to borrow other mens opinions, to think themſelues happy: for if they iudge by their owne feeling, they cannot find it; but if they thinke with themſelues, what other men thinke of them, and that other men would fain be as they are, then they are happy as it were by report, when perhappes they finde the contrarie within; for they are the firſt that finde their owne griefes, though they bee the laſt

that finde their own faults. Certainely men in great fortunes are ſtrangers to themſelues, and while they are in the puſſle of buſines they haue no time to tend their health, either of body or mind. *Illi mors grauis incubat, qui notus nimis omnibus, ignotus moritur ſibi.* In place there is licence to do good and euil: wherof the latter is a curſe: for in euill the beſt condition is, not to wil; the ſecond not to can. But power to doe good, is the true & lawfull end of aſpiring. For good thoughts

thoughts, (though God accept them) yet towards men are little better then good dreams: except they be put in Act; and that cannot be without power and place; as the vantage & commanding ground. Merit is the ende of mans motion; and conſcience of merit is the accompliſhment of mans reſt. For if a man can in any meaſure be pertaker of *Gods Theater*, he ſhall likewiſe be pertaker of *Gods reſt*. *Et cõuerſus Deus vt aſpiceret opera quæ fecerũt manus ſuæ vidit quod*

omnia essent bona nimis, and then the *Sabbath*. In the discharge of thy place, set before thee the best examples; for imitation is a globe of precepts. And after a time, set before thee thine owne example, and examine thy self strictly, whether thou diddest not best at first. Reforme without brauery or scandall of former times and persons, but yet set it downe to thy selfe, as well to create good presidents, as to follow them. Reduce things to the first institution

ſtitution, and obſerue wherein and how they haue degenerate; but yet aske counſell of both times; of the ancient time what is beſt; and of the latter time what is fitteſt. Seeke to make thy courſe reguler, that men may know before hand what they may expect; but be not too poſitiue, and expreſſe thy ſelfe well when thou digreſſeſt from thy rule. Preſerue the rights of thy place, but ſtir not queſtions of Iuriſdiction: and rather aſſume

thy right in silence and *de facto*, then voice it with claimes, and challenges. Preserue likewise the rights of inferiour places; and thinke it more honour, to direct in chiefe, then to be busie in al. Imbrace and inuite helpes, and intelligence touching the execution of thy place; and doe not driue away such as bring thee information, as medlers, but accept of them in good part. The vices of authority are chiefly foure. *Delaies*, *Corruptions*, *Roughnesse*, and *Facility*.

For

For Delaies, giue easie accesse; keepe times appointed; go through with that which is in hand, & interlace not busines, but of necessity. For Corruptiõ, do not only bind thine owne hands, or thy seruãts hands that may take; but bind the hands of them that should offer. For integrity vsed doth the one, but integrity professed, & with a manifest detestation of bribery, doth the other. And auoid not only the fault, but the suspition. Whosoeuer is found variable and changeth

geth manifeſtly, without manifeſt cauſe, giueth ſuſpition of corruption. A ſeruant or a fauourite if he be inward, and no other apparant cauſe of eſteeme: is commonly thought but a by-way. For roughnes it is a needleſſe cauſe of diſcontent. Seuerity breedeth feare, but roughneſſe breedeth hate. Euen reproofes from authoritie, ought to bee graue and not taunting. As for facility, it is worſe then bribery; for bribes come but now and then, but

but if importunitie, or idle reſpects leade a man, he ſhall neuer be without. As *Salomon* ſaith; *To reſpect perſons is not good; for ſuch a man will tranſgreſſe for a peece of bread.* It is moſt true that was anciently ſpoken; *A place ſheweth the man:* and it ſheweth ſome to the better, and ſome to the worſe. *Omnium conſenſu capax imperij niſi imperaſſet*, ſaith *Tacitus* of *Galba*; but of *Veſpaſian* he ſaith, *Solus imperantium Veſpaſianus mutatus in melius:* Though the one was meant

meant of ſufficiency, the other of manners and affection. It is an aſſured ſigne of a worthy and generous ſpirit whom honor amends. For honour is or ſhould be the place of *vertue*; and as in nature things moue violently to their place; and calmely in their place; ſo vertue in ambition is violent, in authority, ſetled and calme.

9. *Of Empire.*

IT is a miſerable ſtate of minde, to haue few things to deſire, and many things to feare: and yet, that commonly is the caſe of Kings; who being at the higheſt, want matter of deſire; which makes their mindes the more languiſhing, and haue many repreſentations of perrilles and ſhadowes

dowes, which makes their minds the leſſe cleere. And this is one reaſon alſo of that effect, which the Scripture ſpeaketh of; *That the Kings heart is inſcrutable.* For multitudes of iealouſies, and lacke of ſome predominant deſire, that ſhould marſhall and put in order all the reſt, maketh any mans heart hard to finde, or ſound. Hence commeth it likewiſe that Princes many times make themſelues deſires, and ſet their hearts vpon toies; ſome-

ſometimes vpon a building; ſometimes vpon an order; ſometimes vpon the aduancing of a perſon; ſometimes vpon obtaining excellency in ſome Arte, or feate of the hand: & ſuch like things, which ſeeme incredible to thoſe that know not the principle; *That the minde of man is more cheered and refreſhed by profiting in ſmall things, then by ſtanding at a ſtay in great.* Therefore great and fortunate Conquerours in their firſt yeeres, turne melancholy and ſuperſtitious

perſtitious in their latter, as did *Alexander* the great, & in our memory *Charles* the fifth, and many others. For he that is vſed to goe forward, and findeth a ſtoppe, falleth out of his owne fauour. A true temper of gouernment is a rare thing: For both temper and diſtemper conſiſt of contraries. But it is one thing to mingle contraries, an other to interchange them. The anſwer of *Apolonius* to *Veſpaſian* is full of excellent inſtruction. *Veſpaſian* asked him

him, *What was* Neroes *ouerthrow*: hee answered; *Nero could touch and tune the Harpe well; But in gouernment sometimes he vsed to winde the pinnes too hie, and sometimes to let them downe too lowe.* And certaine it is, that nothing destroieth authority, so much as the vnequall and vntimely interchange of pressing power and relaxing power. The wisdome of all these latter times, in Princes affaires, is rather fine deliueries, and shiftings of dangers and

miſchiefes when they are neere, then ſolide and grounded courſes to keep them alooſe. But let men beware how they neglect and ſuffer matter of trouble to bee prepared: for no man can forbid the ſparke, nor tell whence it may come. The difficultneſſe in Princes buſineſſe are many times great, but the greateſt difficulty, is often in their owne minde. For it is common with Princes (ſaith *Tacitus*) to will contradictories. *Sunt plerunque Regum voluntates*

tes vehementes, & inter se contrariæ. For it is the Solœcisme of power, to thinke to command the ende, and yet not to endure the meane. *Princes* are like to the heauenly bodies, which cause good or euill times; and which haue much veneration, but no rest. All precepts concerning Kings are in effect comprehended in those two remembrances. *Memento quod es homo*, and *Memento quod es Deus*, or *Vice dei*: The one to bridle their power,

and the other their will.

10. *Of Counſell.*

THe greateſt truſt betweene man, is the truſt of giuing coũſell. For in other confidences men commit the partes of their life, their lands, their goods, their child, their credit; ſome particuler affaire. But to ſuch as they make their counſellors, they commit the whole; by how much the

the more they are obliged to all faith, and integrity. The wiſeſt Princes need not thinke it any diminution to their greatneſſe, or derogation to their ſufficiency, to rely vpon counſell. God himſelfe is not without: but hath made it one of the great names of his bleſſed Son. *The Counſellor Salomon* hath pronounced, that *In Counſel is ſtabilitie*. Things will haue their firſt or ſecond agitation; if they bee not toſſed vpon the arguments of counſell, they will be toſ-

sed vpon the waues of *Fortune*; and bee full of inconstancy, doing, and vndoing, like the reeling of a drunken man. *Salomons* sonne found the force of counsell, as his father saw the necessitie of it. For the beloued kingdome of God was first rent and broken by ill counsell; vpon which counsel there are set for our instruction, the two markes, whereby bad counsell is for euer best discerned, that it was young counsell for the persons, & violent counsell

ſell for the matter. The ancient times doe ſet forth in figure both the incorporation, and inſeperable coniunction of counſell with *Kinges*; and the wiſe and politike vſe of Counſell by *Kings*: the one, in that they ſay *Iupiter* did marrie *Metis* (which ſignifieth Counſell.) So as Soueraignty or authority is married to counſell. The other in that which followeth; which was thus, They ſay after *Iupiter* was married to *Metis*, ſhee conceiu'd by him,

and was with childe, but *Iupiter* ſuffered her not to ſtay till ſhee brought fourth, but eate her vp; whereby hee became with child and was deliuered of *Pallas*, armed out of his head. Which monſtrous fable containeth a ſecret of *Empire*: How Kings are to make vſe of their Counſell of ſtate. That firſt they ought to referre matters to them, which is the firſt begetting, or impregnation; but when they are elaborate, moulded, and ſhaped in the wombe of their counſell

counſell and growe ripe, and ready to be brought fourth; that then they ſuffer not their counſel to go through, with the reſolution and direction, as if it depended vpon thē; but take the matter back into their own hand, & make it appeare to the world, that the decrees and final directions (which becauſe they come forth with prudēce, and power, are reſembled to *Pallas* armed) proceeded from themſelues: and not onely from their authority, but (the more to adde

adde reputation to themſelues) from their head and deuice. The inconueniences that haue beene noted in calling and vſing counſell, are three. Firſt, the reuealing of affaires, whereby they become leſſe ſecret. Secondly, the weakning of the authority of Princes, as if they were leſſe of themſelues. Thirdly, the danger of being vnfaithfully counſelled, and more for the good of them that counſel, then of him that is counſelled. For which inconue-

niences

nienᶜes, the doctrine of *Italy*, and practiſe of *France*, hath introduced *Cabanet* counſels, a remedy worſe then the diſeaſe. But for ſecrecy, Princes are not bound to communicate all matters withall Councellors, but may extract and ſelect. Neither is it neceſſarie, that hee that conſulteth what hee ſhould doe; ſhould declare what hee will doe. But let *Princes* beware that the vnſecreting of their affaires come not from themſelues. And as for

for *Cabanet* Counſell, it may be their *Mot*, *Plenus rimarum ſum*. One futile perſon, that maketh it his glory to tell, will do more hurt, then manie that know it their dutie to conceale. For weakning of authority, the fable ſheweth the remedy; neither was there euer Prince bereaued of his dependances by his Counſell, except where there hath been either an ouergreatneſſe in one, or an ouerſtrict combination in diuerſe; for the laſt incõuenience that men

men will counſell with an eie to themſelues. Certainlie, *Non inueniet fidem ſuper terram*, is meant of the nature of times, and not of all particuler perſons. There bee that are in nature faithfull and ſinceare, and plaine, and direct, not craftie and inuolued. Let Princes aboue all, draw to themſelues ſuch natures. Beſides, counſels are not commonly ſo vnited, but that one keepeth Sentinell ouer an other. But the beſt remedie is, if *Princes* know their councellors

ſellors, aſwell as their Counſellors know them, *Principis eſt virtus maxima noſſe ſuos.* And of the other ſide Councellors ſhould not be too ſpeculatiue into their Soueraignes perſon. The true compoſition of a Councellor, is rather to bee skilfull in their Maſters buſineſſe, then in his nature: For then he is like to aduiſe him, and not to feed his humor. It is of ſinguler vſe to *Princes*, if they take the opinions of their Councell, both ſeperatly and together. For priuate

priuate opinion is more free, but opinion before others is more reuerent. In priuate; men are more bold in their own humors; and in conſort, men are more obnoxious to others humors. Therefore it is good to take both, and of the inferiour ſort rather in priuate to preſerue freedome; of the greater rather in conſort, to preſerue reſpect. It is in vain for *Princes* to take counſell concerning matters: if they take no counſell likwiſe concerning

ning perſons. For all matters are as dead images, and the life of the execution of affaires reſteth in the good choiſe of perſons. Neither is it enough to conſult concerning perſons, *ſecundum genera*, as in an *Idea*, or Mathematicall deſcription, what kind of perſon ſhould be; but in *indiuiduo:* For the greateſt errors, and the greateſt iudgement are ſhewed in the choice of *Indiuiduals*. It was truely ſaid, *Optimi Conſiliarij mortui*. Bookes will ſpeake plaine

plaine, when Councellors blanch. Therefore it is good to be conuerſant in them, ſpecially the books of ſuch as themſelues haue beene Actors vpon the Stage.

11. *Of Diſpatch.*

AFfected diſpatch is one of the moſt dangerous things to buſineſſe that can bee. It is like that which the *Phyſitians* call pre-dige-

ſtion, or haſty digeſtion, which is ſure to fill the bodie full of crudities and ſecret ſeedes of diſeaſes. Therefore meaſure not diſpatch by the times of ſitting, but by the aduancement of the buſineſſe. It is the care of ſome onely to come of ſpeedily for the time, or to contriue ſome falſe periods of buſineſſe, becauſe they may ſeeme men of diſpatch. But it is one thinge to make ſhort by contracting; an other by cutting off: and buſineſſe ſo handled by

peeces,

peeces, is commonly protracted in the whole. I knew a wiſe man had it for a bie-word, when hee ſaw men haſten to a concluſion; *Stay a little that wee may make an end the ſooner.* On the other ſide, true diſpatch is a rich thing: For time is the meaſure of buſineſſe, as money is of wares: and buſineſſe is bought at a deare hand where there is ſmall diſpatch. Giue good hearing to thoſe that giue the firſt information in buſineſſe; and rather direct

them in the beginning, then interrupt them in the continuance of their ſpeeches: For he that is put out of his owne order, will goe forward, and backwards, and be more tedious by parcels, then he could haue bin at once. But ſometimes it is ſeene, that the *moderator* is more troubleſome, then the *Actor*. Iterations are commonly loſſe of time; but there is no ſuch gaine of time, as to iterate often the ſtate of the queſtion. For it chaſeth away many

a friuolous ſpeech, as it is comming forth. Long and curious ſpeeches are as fit for diſpatch, as a Robe or Mantle with a long traine, is for race. Prefaces, and paſſages, and excuſations, and other ſpeeches of reference to the perſon, are great waſtes of time, and though they ſeeme to proceede of modeſty, they are brauery. Yet beware of being too materiall, when there is any impediment, or obſtruction in mens will. For preoccupation euer requireth pre-

face: like a fomentation to make the vnguent enter. Aboue all things, order and diſtribution is the life of diſpatch: ſo as the diſtribution bee not too ſubtill: For he that doth not diuide, will neuer enter well into buſineſſe; and he that diuideth too much will neuer come out of it clearely. To chuſe time, is to ſaue time, and an vnſeaſonable motion is but beating the aire. There bee three parts of buſineſſe; the preparation, the debate, or examination

nation, and the perfecti-
on. Whereof if you looke
for diſpatch, let the midle
onely be the worke of ma-
ny, and the firſt and laſt
the worke of few. The
proceeding vpon ſome-
what conceiued in wri-
ting, doth for the moſt
part facilitate diſpatch.
For though it ſhould bee
wholly reiected, yet that
Negatiue is more preg-
nant of a direction, then
an indefinite; as aſhes are
more generatiue then
duſt.

12. *Of Loue.*

Loue is the argument alwaies of *Comedies*, and many times of *Tragedies*. Which ſheweth well, that it is a paſſion generally light, and ſometimes extreme. Extreame it may well bee, ſince the ſpeaking in a perpetuall *Hyperbole*, is comely in nothing, but *Loue*. Neither is it meerely in the phraſe. For whereas it hath beene well

well ſaid, that the *Arch-flatterer* with whom al the petty-flatterers haue intelligence, is a Mans ſelfe, certainely the louer is more. For there was neuer proud Man thought ſo abſurdly well of himſelfe, as the louer doth of the perſon loued: and therefore it was well ſaid, that it is impoſſible to loue, and to bee wiſe. Neither doth this weakenes appeare to others only, and not to the party loued, but to the loued moſt of all, except the loue bee reci-

reciproque. For it is a true rule, that loue is euer rewarded either with the reciproque, or with an inward and secret contempt. By how much the more, men ought to beware of this passion, which loseth not onely other things, but it selfe. As for the other losses, the Poets relation doth wel figure them: That her that preferred *Helena*, quitted the gifts of *Iuno* and *Pallas*. For whosoeuer esteemeth too much of amorous affection, quitteth both riches and

and wisdome. This passion hath his flouds in the verie times of weakenesse; Which are great prosperity, and great aduersitie. (though this latter hath beene lesse obserued) Both which times kindle loue and make it more feruent, and therefore shew it to be the childe of folly. They doe best that make this affection keepe quarter, and seuer in wholly from their serious affaires and actions of their life. For if it checke once with businesse, it troubleth

Mens

Mens fortunes, and maketh Men, that they can no waies be true to their own endes.

13. *Of Friendſhip.*

THere is no greater deſert or wildernes then to bee without true friends. For without friendſhip, ſociety is but meeting. And as it is certaine, that in bodies inanimate, vnion ſtrengthneth any naturall motion

motion, and weakeneth any violent motion; So amongſt men, friendſhip multiplieth ioies, and diuideth griefes. Therefore whoſoeuer wanteth fortitude, let him worſhippe *Friendſhip*. For the yoke of *Friendſhip* maketh the yoke of *fortune* more light. There bee ſome whoſe liues are, as if they perpetually plaid vpon a ſtage, diſguiſed to all others, open onely to themſelues. But perpetuall diſſimulation is painfull; and hee that is all *Fortune*, and no

no *Nature* is an exquisit *Hierling*. Liue not in continuall fmother, but take some friends with whom to communicate. It will vnfold thy vnderstanding; it will euaporate thy affections; it will prepare thy businesse. A man may keepe a corner of his minde from his friend, and it be but to witnesse to himselfe, that it is not vpon facility, but vpon true vse of friendship that hee imparteth himselfe. Want of true friends, as it is the reward of perfidious natures;

tures; so is it an impoſition vpon great fortunes. The one deſerue it, the other cannot ſcape it. And therefore it is good to retaine ſincerity, and to put it into the reckoning of *Ambition*, that the higher one goeth, the fewer true friends he ſhall haue. Perfection of friendſhip, is but a ſpeculation. It is friendſhip, when a man can ſay to himſelfe, I loue this man without reſpect of vtility. I am open hearted to him, I ſingle him frō the generality of

those

those with whom I liue; I make him a portion of my owne wishes.

14. *Of Atheisme.*

I Had rather beleeue all the fables in the *Legend*, and the *Alcaron*, then that this vniuersall frame is without a minde. And therefore God neuer wrought myracle to conuince Atheists, because his ordinary works conuince them. Certainely, a little

little *Philoſophie* inclineth mans minde to *Atheiſme*, but depth in *Philoſophie* bringeth men about to Religion. For when the minde of man looketh vpon ſecond cauſes ſcattered, ſometimes it reſteth in them; but when it beholdeth them confederat, and knit together, it flies to prouidence, and *Deitie*. Moſt of all, that ſchoole which is moſt acuſed of Atheiſme doth demonſtrate Religion. That is, the Schoole of *Leuſippus*, and *Democritus*, and *Epi-*

curus. For it is a thouſand times more credible, that foure mutable Elements, and one immutable fifth Eſſence, duely and eternally placed, neede no God: then that an Army of infinite ſmall portions or ſeeds vnplaced, ſhould haue produced this order, and beauty, without a diuine Marſhall. The Scripture ſaith, *The foole hath ſaid in his heart, there is no God.* It is not ſaid, *The foole hath thought in his heart.* So as he rather ſaith it by rote to him-

himſelfe, as that he would haue; then that hee can throughly beleeue it, or bee perſwaded of it. For none denie there is a God, but thoſe for whom it maketh, that there were no God. *Epicurus* is charged that he did but diſſemble for his credits ſake, when he affirmed there were bleſſed natures, but ſuch as enioyed themſelues, without hauing reſpect to the gouernment of the world. Wherein they ſay, he did temporize, though in ſe-

cret, hee thought, there was no God. But certainly hee is traduced; for his words are noble and diuine. *Non Deos vulgi negare profanum, sed vulgi opiniones Dijs applicare profanum.* *Plato* could haue said no more. And although he had the confidence to denie the administration; he had not the power to deny the nature. The *Indians* of the West, haue names for their particuler gods, though they haue no name for God: asif the heathens should haue

haue had the names, *Iupiter, Apollo, Mars, &c.* but not the word *Deus:* which ſhewes yet they haue the motion though not the full extent. So that againſt Atheiſts, the moſt barbarous Sauages, take part with the ſubtilleſt Philoſophers. They that deny a God deſtroy mans nobility. For certainely man is of kinne to the beaſts by his body; and if he bee not of kin to God by his ſpirit, he is a baſe and ignoble creature. It deſtroies likewiſe mag-

nanimity, and the raising of humane nature. For, take an example of a dog, and marke what a generosity and courage he will put on, when hee findes himselfe maintained by a man, which to him is instead of a god, or *Melior natura*: Which courage is manifestly such, as that creature, without that confidence of a better nature then his owne, could neuer attaine. So man when he resteth and assureth himselfe vpon Diuine protection and fauour; gathereth

gathereth a force, and faith, which humane nature in it ſelfe could not obtaine. Therefore as *Atheiſme* is in all reſpects hatefull: So in this, that it depriueth humane nature of the meanes to exalt it ſelfe aboue humane frailty. As it is in particuler perſons; ſo it is in Nations. Neuer was there ſuch a ſtate for magnanimity as *Rome*. Of this ſtate, heare what *Cicero* ſaith; *Quam volumus licet P. Conſ. nos amemus, tamen nec numero Hiſpanos, nec*

robore Gallos, nec callidita-te Pœnos, nec artibus Græ-cos, nec denique hoc ipſo hu-ius gentis & terræ domeſti-co, natiuoque ſenſu Italos ipſos & Latinos; ſed pie-tate, ac religione, atque hac vnâ ſapientiâ quod Deorum immortalium numi-ne omnia regi gubernarique perſpeximus, omnes gen-tes, Nationeſque ſuperauimus.

12. *Of Superſtition*

IT were better to haue no opinion of God at all; then ſuch an opinion as is vnworthy of him; For the one is vnbeliefe, the other is *Contumely*; and certainely ſuperſtition is the reproch of Deitie. *Atheiſme* leaues a Man to ſenſe, to Philoſophy, to naturall piety, to lawes, to reputation, all which may bee guides vnto

vnto vertue, though Religion were not: but ſuperſtition diſmounts all theſe, and erecteth an abſolute Tyranny in the minde of men. Therefore *Atheiſme* did neuer perturbe ſtates; for it makes men wary of themſelues, as looking no further: and we ſee the times inclined to *Atheiſme*, as the time of *Auguſtus Cæſar*, and our owne times in ſome Countries, were, and are, ciuill times. But Superſtition, hath beene the confuſion and diſſolation

lation of many ſtates: and bringeth in a new *Primum Mobile* that rauiſheth al the ſpheres of gouernment. The maſter of Superſtition is the people: and in al ſuperſtition, wiſe men follow fooles; and arguments are fitted to practiſe, in a reuerſed order. There is no ſuch Atheiſt, as an Hipocrite, or Impoſtor: and it is not poſſible, but where the generality is ſuperſtitious, many of the leaders are Hipocrits. The cauſes of *Atheiſme* are, diuiſions in Religion;

Religion; ſcandall of Prieſts; and learned times; ſpecially if proſperous; though for diuiſions, any one maine diuiſion addeth zeale to both ſides; but many diuiſions introduce *Atheiſme*. The cauſes of Superſtition are, the pleaſing of Ceremonies; the exceſſe of outward holineſſe; the reuerence of traditions; the ſtratagems of Prelats for their owne ambition and lucre, and barbarous times, ſpecially with calamities, and diſaſters. Superſtition without

out his vaile is a deformed thing, for as it addeth deformity to an Ape, to be so like a man. So the similitude of superstition to *Religion*, makes it the more deformed. And as wholesome meate corrupteth to little wormes; so good formes and orders, corrupt into a number of pettie obseruances.

Of

16. *Wiſdome for a mans ſelfe.*

AN *Ante* is a wiſe creature for it ſelfe: But it is a ſhrewd thing in an Orchard or garden. And certainly men that are great louers of themſelues, waſte the publike. Diuide with reaſon betweene ſelfe loue, and ſociety: and bee ſo true to thy ſelfe, as thou be not falſe to others. It is

a

a poore Centre of a mans actions, *himselfe*. It is right earth. For that only stands fast vpon his owne centre: whereas all things that haue affinity with the heauens, moue vpon the centre of an other, which they benefit. The referring of all to a mans selfe, is more tollerable in a soueraigne Prince; because themselues are not themselues; but their good and euill is at the perill of the publike fortune. But it is a desperate euil in a seruant to a *Prince*, or a Citizen in

a *Republike*. For whatsoeuer affaires passe such a mans hand, hee crooketh them to his owne ends: which must needs bee often *Eccentrike* to the ends of his master or state. Therefore let Princes or States, chuse such seruants, as haue not this marke; except they meane their seruice should bee made but the accessary. And that which maketh the effect more pernitious, is, that al proportion it lost. It were disproportion enough for the seruants

uants good to be preferred before the maſters: But yet it is a greater extreme, when a little good of the ſeruants, ſhall carrie things againſt a great good of the maſters. And yet that is the caſe; for the good ſuch ſeruants receiue; is after the modell of their owne fortune: but the hurt they ſell for that good, is after the modell of their Maſters *Fortune*. And certainely it is the nature of extreme ſelfe-louers, as they will ſet an houſe one fire, and it

were but to roſt their egges; and yet theſe men many times hold credit with their maſters; becauſe their ſtudy is but to pleaſe them, and profit themſelues; and for either reſpect they will abandon the good of their affaires.

Of

17. *Of Regiment of health.*

THere is a wiſdome in this, beyond the rules of *Phiſicke*. A mans owne obſeruation what he findes good of, and what hee findes hurt of, is the beſt *Phyſicke* to preſeue health. But it is a ſafer concluſion to ſay; this agreeth not well with mee, therefore I I will not continue it; then

this, I finde no offence of this, therefore I may vſe it: for ſtrength of nature in youth, paſſeth ouer many exceſſes, which are owing a man till his age. Diſcerne of the comming on of yeeres: and thinke not to doe the ſame things ſtill. Certainly moſt luſty old men catch their death by that aduenture; For age will not be defied. Beware of any ſudden change in any great point of diet, and if neceſſitie enforce it, fit the reſt to it. For it is

is a ſecret both in nature and ſtate, that it is ſafer to change many things then one. To bee free minded and chereſullie diſpoſed at houres of meat, and of ſleepe, and of exerciſe, is the beſt precept of long laſting. If you fly Phiſicke in health altogether, it will bee too ſtrange for your body, when you ſhall need it: if you make it too familiar, it will worke no extraordinarie effect, when ſickneſſe commeth. Deſpiſe no new accident in your

body, but aske opinion of it. In ſickeneſſe reſpect health principally, and in health action. For thoſe that put their bodies to endure in health, may in moſt ſickneſſes, which are not very ſharpe, be cured onely with diet and tendedering. *Celſus* could neuer haue ſpoken it as a Phyſitian had he not been a wiſe man withall: when he giueth it for one of the great precepts of health and laſting. That a man doe varie and interchange contraries, but with an inclination

inclination to the more benigne extreame; vſe faſting and full eating, but rather full eating; watching and ſleepe, but rather ſleepe; ſitting and exerciſe, but rather exerciſe, and the like. So ſhall nature bee cheriſhed and yet taught maſteries. Phyſitians are ſome of them ſo pleaſing & conformable to the humors of the Patient, as they preſſe not the true cure of the diſeaſe; and ſome other are ſo regular, in proceeding according to art for the di-

eaſe, as they reſpect not ſufficiently the condition of the Patient. Take one of a middle temper, or if it may not be found in one man, combine two of both ſorts: and forget not to call aſwell the beſt acquainted with your bodie, as the beſt reputed of, for his faculty.

Of

18. *Of Expences.*

Riches are for ſpending, and ſpending for honour & good actions. Therefore extraordinary expence muſt bee limited by the worth of the occaſion, for voluntary vndoing may bee aſwell for a mans Countrey, as for the kingdome of *Heauen*. But ordinarie expence, ought to be limitted by a mans eſtate and

and gouerned with ſuch regard, as it be within his compaſſe, and not ſubiect to deceit, and abuſe of ſeruants; and ordered to the beſt ſhew, that the bils may be leſſe then the eſtimation abroad. It is no baſeneſſe for the greateſt to deſcend and looke into their owne eſtates. Some forbeare it not vpon negligence alone, but doubting to bring themſelues into malancholy in reſpect they ſhall find it broken. But wounds cannot bee cured without ſearching.

ching. Hee that cannot looke into his owne eſtate at all, had neede both chooſe well thoſe whom he imploieth, and change them often: for new are more timorous, and leſſe ſubtill. He that can looke into his eſtate but ſeldome, had need turne all to certainties. In cleering of a mans eſtate, hee may aſwell hurt himſelfe in being too ſudden, as in letting it run on to long. For haſty ſelling is commonly as diſaduantageable as intereſt. Beſides, he that cleeres

cleeres at once will relapſe: For finding himſelfe out of ſtraights, he will reuert to his cuſtomes. But hee that cleereth by degrees, induceth an habite of frugality, and gaineth aſwell vpon his minde as vpon his eſtate. Certainly who hath a ſtate to repaire may not deſpiſe ſmall things; and commonly it is leſſe diſhonourable to abridge pettie charges, then to ſtoope to petty gettings. A man ought warily to begin charges, which once begun

begun muſt continue. But in matters that return not, he may bee more magnificent.

19. *Of Diſcourſe.*

SOme in their diſcourſe deſire rather cõmendation of wit in beeing able to holde all arguments, then of iudgement in diſcerning what is true; as if it were a praiſe to know what might be ſaid, & not what ſhould

ſhould be thought. Some haue certaine common places, & theames wherein they are good, and want variety: which kind of pouerty is for the moſt part tedious, and now and then ridiculous. The honorableſt kind of talke, is to giue the occaſion, and againe to moderate and paſſe to ſomewhat elſe. It is good to varie and mixe ſpeech of the preſent occaſion with argument: tales with reaſons; asking of queſtions, with telling of opinions: and

and ieſt with earneſt. But ſome things are priuiledged from ieſt, namely religion, matters of State, great perſons, any mans preſent buſineſſe of importance, and any caſe that deſerueth pitty; and generally men ought to finde the difference betweene ſaltneſſe and bitterneſſe. Certainly he that hath a *Satyricall* vaine, as he maketh others afraid of his wit, ſo he had need be afraid of others memory. He that queſtioneth much ſhall learne much, and content

content much : ſpecially if he applie his queſtions to the skill of the perſons of whom he asketh : For he ſhall giue them occaſion to pleaſe themſelues in ſpeaking, and himſelfe ſhal continually gather knowledge. If you diſſemble ſometimes your knowledge of that you are thought to know, you ſhall be thought an other time to know that you know not. Speech of a mãs ſelfe is not good often, and there is but one caſe wherein a man may commend himſelfe

himſelfe with good grace, and that is in commending vertue in another, eſpecially, if it bee ſuch a vertue, as whereunto himſelfe pretendeth. Speech of touch toward others, ſhould bee ſparingly vſed; for diſcourſe ought to bee as a field, without comming home to any man. Diſcretion of ſpeech is more then eloquence; and to ſpeake agreeably to him with whom wee deale, is more then to ſpeake in good words, or

in good order. A good continued ſpeech without a good ſpeech of interlocution, ſheweth ſlowneſſe: and a good reply, or ſecond ſpeech, without a good ſetled ſpeach, ſheweth ſhallowneſſe and weakeneſſe: as we ſee in beaſts, that thoſe that are weakeſt in the courſe, are yet nimbleſt in the turne. To vſe too many circumſtances ere one come to the matter, is wearyſome; to vſe none at all, is blunt.

20. *Of Seeming wiſe.*

IT hath beene an opinion, that the *French* are wiſer then they ſeeme, and the *Spaniards* ſeem wiſer thē they are: But howſoeuer it be between Nations, certainely it is ſo between Man and Man. For as the Apoſtle ſaith of *godlineſſe: Hauing a ſhew of godlineſſe, but denying the power thereof*; So certain-

lie there are in point of wiſdome and ſufficiencie, that doe nothing or little verie ſolemnly; *Magno conatu nugas.* It is a ridiculous thing, and fit for a *Satyre* to perſons of iudgement, to ſee what ſhifts theſe formaliſts haue, and what perſpectiues to make *Superficies* to ſeeme body, that hath depth and bulke. Some are ſo cloſe, and reſerued, as they will not ſhew their wares, but by a darke light; and ſeeme alwaies to keepe backe

back ſomewhat; and when they know within themſelues, they ſpeake of that they doe not well know; would neuertheleſſe ſeeme to others, to know of that which they may not well ſpeake: Some helpe themſelues with countenance and geſture, and are wiſe by ſignes, as *Cicero* ſaith of *Piſo*, that when he anſwered him, he fetched one of his brows vp to his forehead, and bent the other downe to his chinne: *Reſpondes altero ad frontem ſublato, al-*

tero ad mentem depresso ſupercilio, erudelitate etiam tibi non placere. Some thinke to beare it by ſpeaking a great word, and being peremptory, and will goe on and take by admittance that which they cannot make good. Some, what ſoeuer is beyond their reach, they will ſeeme to deſpiſe or make light of, as impertinent or curious; and ſo would haue their *Ignorance* ſeeme iudgement. Some are neuer without a difference, and commonly by amuſing men

men with a ſubtilty, blanch the matter. Of whom *Gellius* ſaith; *Hominem delirum, qui verborum minutijs rerum frangit pondera.* Of which kinde alſo, *Plato* in his *Protagoras* bringeth in *Prodicus* in ſcorne, and maketh him make a ſpeech that conſiſteth of diſtinctions from the beginning to the end. Generally, ſuch men in all deliberations, finde eaſe to be of the Negatiue ſide, and affect a credit to obiect and foretell difficulties. For when propoſitions are denied,

there is an end of them, but if they bee allowed, it requireth a new worke; which false point of wisdome, is the bane of businesse. To conclude, there is no decaying Marchant, or inward begger, hath so many tricks to vphold the credit of their wealth, as these emptie persons haue to mantaine the credit of their sufficiency.

21. *Of Riches.*

I Cannot call Riches better then the baggage of *Vertue*; the Romane word is better, *Impedimenta*; For as the baggage is to an Armie, ſo is riches to *vertue*: It cannot be ſpared, not left behinde; but it hindreth the March, yea and the care of it ſometimes loſeth or diſturbeth the victory. Of great *Riches* there is no reall

reall vse, except it bee in the distribution: the rest is but conceit. So saith *Salomon*; *Where much is, there are many to consume it, and what hath the owner but the sight of it with his eies?* The personall fruition in any man cannot reach to feele great riches; there is a custody of them; or a power of *Dole* and donative of them; or a fame of them; but no solide vse to the owner. Doe you not see what fained prises are set vpon little stones, and rarities, and what

workes

works of oſtentation are vndertaken, becauſe there might ſeeme to bee ſome vſe of great riches? But then they may be of vſe to buy men out of dangers or troubles: as *Salomon* ſaith; *Riches are as a ſtrong hold in the imagination of the rich man.* But this is excellently expreſſed, that it is in *Imagination*; and not alwaies in fact. For certainly, great riches haue ſold more men then they haue bought out. Seeke not proud Riches; but ſuch as thou maieſt

get

get iuſtly; vſe ſoberlie, diſtribute cheerefully, and leaue contentedly. Yet haue no abſtract, nor frierly contempt of them. But diſtinguiſh, as *Cicero* ſaith well of *Rabirius Poſthumus: In ſtudio rei amplificandæ, apparebat non auaritiæ prædam ſed inſtrumentum bonitati quæri.* Neither truſt thou much others, that ſeeme to deſpiſe them: For they deſpiſe them that diſpaire of them, and none worſe, when they come to them. Be not penny-wiſe; Riches haue

haue wings; & ſometimes they fly away of themſelues; ſometimes they muſt bee ſet flying, to bring in more. Men leaue their riches, either to their kindred, or to the publike: and moderate portions proſper beſt in both. A great ſtate left to an heire, is as a lure to al the birds of prey round about, to ſeiſe on him, if he bee not the better ſtabliſhed in yeeres & iudgement. Likewiſe glorious gifts, and foundations, are but the painted Sepulchres

pulchres of *Almes*, which ſoone wil putrifie and corrupt inwardly. Therefore meaſure not thy aduancements by quantity, but frame them by meaſure; and deferre not charities till death: for certainly, if a man weigh it rightly, he that doth ſo is rather liberall of another mans, then of his owne.

Of

22. *Of Ambition.*

Ambition is like choler; which is an humor that maketh men actiue, earneſt, full of alacrity and ſtirring, if it be not ſtopped. But if it be ſtopped, and cannot haue his way, it becommeth a duſt, and thereby maligne and venemous. So ambitious men if they finde the way open for their riſing, and ſtill get for-

forward; they are rather buſie then dangerous: but if they be checked in their deſires, they become ſecretly diſcontent, and looke vpon men, and matters with an euill eie, and are beſt pleaſed when things goe backward: which is the worſt propertie that can be in a ſeruant of a *Prince*, or State. Therfore it is good for *Princes*, if they vſe ambitious men to handle it ſo, as they be ſtil progreſſiue, and not retrograde: which becauſe it cannot bee without

out inconuenience; it is good not to vſe ſuch natures at all. For if they riſe not with their ſeruice, they will take order to make their ſeruice fal with them. Of Ambitions, it is the leſſe harmefull, the Ambition to preuaile in great things; then that other to appeare in euery thing: For that breedes confuſion, and marres buſineſſe. He that ſeeketh to be eminent amongſt able men, hath a great taske: but that is euer good for the publike. But he that plots

to bee the onely figure amongst Ciphers, is the decay of an whole age. Honour hath three things in it; The vantage ground to doe good; The approach to Kings and principall persons; And the raising of a mans owne *Fortunes*. He that hath the best of these intentions when hee aspireth, is an honest man: and that Prince that can discerne of these intentions in another that aspireth, is a wise Prince. Generally, let Princes and States

chuse

chuſe ſuch miniſters, as are more ſenſible of duty, then of riſing; and ſuch as loue buſineſſe rather vpon conſcience, then vpon brauery: and let them diſcerne a buſie nature, from a willing minde.

23. *Of Young men and Age.*

A Man that is young in yeeres, may bee old in houres; if he haue loſt no time. But

that happeneth rarely. Generally youth is like the first cogitations, not so wise as the second: For there is a youth in thoughts, aswell as in ages. Natures that haue much heat, and great and violent desires and perturbations, are not ripe for action, till they haue passed the meridian of their yeeres: but reposed natures may doe well in youth: as on the other-side heate and viuacity in age is an excellent composition for businesse.

Young men are fitter to inuent then to iudge; fitter for execution then for Counſell; and fitter for new proiects, then for ſetled buſineſſe. For the experience of age in things that fall within the compaſſe of it, directeth them: but in things meerly new abuſeth them. The errors of young men are the ruine of buſineſſe: But the errours of aged men, amount but to this; that more might haue bin done, or ſooner. Young men in the conduct and

mannage of Actions, embrace more then they can hold, ſtirre more then they can quiet, flie to the end without conſideration of the meanes, and degrees, purſue ſome fewe principles, which they haue chanced vpon abſurdly, care not to innouate, which drawes vnknowne inconueniences; vſe extreme remedies at firſt: and that which doubleth all errors, will not acknowledge nor retract them; like an vnready horſe, that wil neither ſtop

nor

nor turne. Men of age obiect too much, consulte too long, aduenture too little, repent too soone, & seldome driue businesse home to the full period; but content themselues with a mediocrity of successe. Certainly it is good to compound imploiments of both: for that will bee good for the present; because the vertues of either age may correct the defects of both: and good for succession, that young men may bee learners, while men in age

are Actors: and lastly, in respect of externe accidents, because authority followeth old men, and fauour and popularity youth. But for the morall part: perhaps youth will haue the preheminence, as age hath for the politike. A certaine *Rabby* vpon the Text, *Your Young men shall see visions, and your Old men shall dreame Dreames*: inferreth, that young men are admitted neeter to God then old, because vision is a cleerer reuelation, then a dreame.

dreame. And certainlie, the more a man drinketh of the world, the more it intoxicateth; and age doth profit rather in the powers of vnderſtanding, then in the vertues of the will and affections.

24. *Of Beauty.*

VErtue is like a rich ſtone, beſt plain ſet: and ſurely vertue is beſt ſet in a body that is comely

comely though not of delicate features; and that hath rather dignity of presence, then beauty of aspect. Neither is it almost seene, that verie beauriful persons are otherwise of great vertue; as if nature were rather busie not to erre, then in labour to produce excellency. And therefore they proue accomplished, but not of great spirit; and study rather behauiour then vertue. In *Beautie*, that of sauour is more then that of colour; and that of decent

decent and gratious motion, more then that of fauour. That is the beſt part of beauty which a picture cannot expreſſe: no nor the firſt ſight of the life: & there is no excellent beauty, that hath not ſome ſtrangeneſſe in the proportions. A man cannot tell whether *Apelles* or *Albert Durere* were the more trifler. Whereof one the would make a perſonage by Geometrical proportions, the other by taking the beſt parts out of diuers faces, to make one excellent.

lent. Such perſonages I thinke would pleaſe no body, but the Painter that made them. Not but I thinke a Painter may make a better face then euer was: But hee muſt doe it by a kinde of felicity, (as a Muſitian that maketh an excellẽt aire in *Muſick*) and not by rule. If it bee true that the principall part of beautie is in decent motion; certainely it is no maruell, though perſons in yeeres ſeeme many times more amiable *Pulchrorum Autumnus pulcher.*

cher. For no youth can be comely, but by pardon, & conſidering the youth, as to make vp the comelineſſe. Beauty is as ſommer fruits, which are eaſie to corrupt, and cannot laſt: and for the moſt part, it makes a diſſolute youth, & an age a little out of countenance: But yet certainly againe, if it light well, it maketh vertues ſhine, and vices bluſh.

Of

25. Of Deformity.

DEformed persons are commonly euen with nature: for as Nature hath done ill by them, so doe they by nature, being for the most (as the Scripture saith) void of naturall affection; and so they haue their reuenge of nature. Certainlie, there is a consent betweene the body and the minde, and where Nature erreth

erreth in the one; ſhe ventureth in the other. *Vbi peccat in vno periclitatur in altero.* But becauſe there is in man an election touching the frame of his minde, and a neceſſitie in the frame of his body; the ſtarres of naturall inclination, are ſometimes obſcured by the ſunne of diſcipline and vertue. Therefore it is good to conſider of deformitiy, not as a ſigne, which is more deceiueable; but as a cauſe, which ſeldome faileth of the effect. Whoſoeuer

ſoeuer hath any thing fixed in his perſon, that doth induce contempt; hath alſo a perpetuall ſpurre in himſelfe, to reſcue and deliuer himſelf from ſcorne. Therefore all deformed perſons are extreme bold: firſt, as in their owne defence, as being expoſed to ſcorne; but in proceſſe of time, by a generall habite. Alſo, it ſtirreth in them induſtrie, and ſpecially of this kinde, to watch and obſerue the weakneſſe of others, that they may haue ſomewhat to repay. Againe

gaine in their ſuperiours, it quencheth ielouſie towards them, as perſons that they thinke they may at pleaſure deſpiſe; and it layeth their competitors and emulators aſleepe: as neuer beleeuing they ſhould bee in poſſibility of aduancement, till they ſee them in poſſeſſion. So that vpon the whole matter, in a great wit, deformity is an aduantage to riſing. *Kings* in ancient times, and at this preſent in ſome Countries were wont to put great truſt in

Eunuches; becauſe they that are enuious towards all, are more obnoxious and officious towards one. But yet their truſt towards them, hath rather beene as to good ſpials, & good whiſperers; then good Magiſtrates, and officers. And much like is the reaſon of deformed perſons. Still the ground is, they will, if they bee of ſpirit, ſeeke to free themſelues from ſcorne: which muſt bee either by vertue, or malice; and therefore they prooue either the beſt

beſt of men, or the woiſt, or ſtrangely mixed.

26. *Of Nature in Men,*

NAture is often hidden, ſometimes ouercome; ſeldom extinguiſhed. Force maketh nature more violent in the returne: doctrine and diſcourſe maketh nature leſſe importune; but cuſtome onely doth alter and ſubdue nature. Hee

that ſeeketh victorie ouer his nature, let him not ſet himſelfe to great, nor to ſmall taskes. For the firſt will make him deiected by often failes; and the ſecond will make him a ſmall proceeder, though by often preuailings. And at the firſt let him practiſe with helps as Swimmers doe with bladders, or ruſhes: but after a time let him practiſe with diſaduantages, as dauncers do with thicke ſhooes. For it breeds great prefection, if the Practiſe bee harder

harder then the vſe. Wher nature is mighty, and therefore the victorie hard; the degrees had need bee, firſt to ſtay and arreſt nature in time: like to him that would ſay ouer the foure and twenty letters when he was angry, then to go leſſe in quantitie; as if one ſhould in forbearing wine come from drinking healthes, to a draught a meale; and laſtlie to diſcontinue altogether. But if a man haue the fortitude and reſolution to infranchiſe

himſelfe at once that is the beſt;

Optimus ille animi vindex laedentia pectus
Vincula qui rupit dedoluitque ſemel.

Neither is the ancient rule amiſſe, to bend nature as a wand, to a contrary extreame, whereby to ſet it right; vnderſtanding it, where the contrary extreme is no vice. Let not a man force a habite vpon himſelfe with a perpetual continuance, but with ſome intermiſſion. For both the pauſe reinforceth the

the new onſet; and if a man that is not perfect be euer in practiſe, hee ſhall aſwell practiſe his errors, as his abilities, and induce one habite of both: and there is no meanes to help this, but by ſeſonable intermiſſions. A mans nature is beſt perceiued in priuatneſſe, for there is no affectation; in paſſion for that putteth a man out of his precepts; and in a new caſe, or experiment, for there cuſtome leueth him. They are happy men, whoſe natures ſort with

their vocations, otherwiſe they may ſay, *Multum incola fuit anima mea*, when they conuerſe in thoſe things they doe not affect. In ſtudies whatſoeuer a man commandeth vpon himſelfe, let him ſet houres for it. But whatſoeuer is agreeable to his nature, let him take no care for any ſet times: For his thonghts will flye to it of themſelues; ſo as the ſpaſes of other buſineſſe or ſtudies will ſuffice.

Of

27. *Of Cuſtome and Education.*

MEns thoughts are much according to their inclination; their diſcourſe and ſpeeches according to their learning, and infuſed opinions; But their deedes are after as they haue beene accuſtomed. And therefore as *Machiauel* wel noteth, (though in an euil fauoured inſtance) there

there is no trusting to the force of Nature; nor to the brauery of words; except it be corroborate by custome. His instance is, that for the atchieuing of a desperate conspiracie a man should not rest vpon the fiercenes of any mans nature, or his resolute vndertakings, but take such a one as hath had his hands formerly in blood. But *Macciauel* knew not of a Frier *Clement*, nor a *Rauillac*, nor a *Iaurequy*, nor a *Baltazar Gerard*. Yet his rule holdeth still, that nature

nature, nor the ingagement of words are not ſo forcible as cuſtome. Onelie Superſtition is now ſo well aduanced, that men of the firſt blood, are as firme, as butchers by occupation: and votarie reſolution is made equipollent to cuſtome, euen in matter of blood. In other things the predominancy of cuſtome is euery where viſible; in ſo much as a man would wonder, to heare men profeſſe, proteſt, ingage, giue great words, and then doe iuſt, as

as they haue done before: as if they were dead Images & Engins moued only by the wheeles of cuſtome. Therefore ſince cuſtome is the principal Magiſtrate of mans life: let men by all meanes endeauour to obtaine good cuſtomes. Certainly cuſtome is moſt perfect when it beginneth in young yeeres This wee call *Education*: which is nothing but an early cuſtome. For it is true that late learners cannot ſo well take the plie; except it be in ſome mindes

mindes, that haue not ſuffered themſelues to fixe, but haue kept themſelues open and prepared to receiue continuall amendment; which is exceeding rare. But if the force of cuſtome ſimple, and ſeparate be great; the force of cuſtome copulate & conioind, and in troupe, is far greater. For thear example teacheth; companie comforteth; æmulation quickeneth; glory raiſeth; ſo as in ſuch places the force of cuſtome is in his exaltation. Certainelie

lie the great multiplicati-
on of vertues vpon hu-
mane nature, resteth vp-
on societies well ordai-
ned, and disciplined. For
Common wealthes, and
good gouernments, doe
nourish vertue grown, but
doe not mende the seeds.
But the miserie is, that the
most effectuall meanes
are now applied to
the ends least to
be desired.

Of

28. *Of Fortune.*

IT cannot bee denied, but outward accidents conduce much to a Mans fortune. Fauour, Oportune death of others; occaſion fitting vertue. But chiefely the mould of a Mans fortune is in himſelfe. And the moſt frequent of external cauſes is, that the folly of one man is the fortune of another. For no man proſpers

ſpers ſo ſodenly, as by o-thers errors. *Serpens niſi ſerpentem comederit non fit Draco.* Ouert, and appa-rant vertues bring foorth praiſe, but there bee hid-den and ſecret vertues that bring forth fortune. Certaine deliueries of a mans ſelfe which haue no name. The Spaniſh word *Desemboltura* part-lie expreſſeth them, when there be no ſtonds nor reſtiueneſſe in a mans nature. For ſo ſaith *Liuie* well, after he had deſcri-bed *Cato Maior* in theſe words

words, *In illo viro tantũ robur corporis & animi fuit, vt quocunq; loco natus eſſet fortunã ſibi facturus videretur*: He falleth vpon that, that he had *Verſatile ingenium*. Therefore if a man looke ſharpely and accentiuely, hee ſhall ſee fortune; for though ſhee be blinde, yet ſhee is not inuiſible. The way of fortune is like the milken way in the skie, which is a meeting, or knot of a number of ſmall ſtarres; not ſeene aſunder, but giuing light together. So are there a number of

little and ſcarſe diſcerned vertues, or rather faculties and cuſtomes, that make men fortunate. The *Italians* note ſome of them, ſuch as a man would little thinke, when they ſpeake of one that cannot doe amiſſe, they will throw in into his other cõditions, that he hath *Poco di matto*. And certainly, there bee not two more fortunate properties, then to haue a little of the foole, and not too much of the honeſt. Therefore extreme louers of their Countrey

Countrey, or Maſters, were neuer fortunate, neither can they bee. For when a man placeth his thoughts without himſelfe, hee goeth not his owne way. An haſty fortune maketh an enterpriſer and remouer; (the *French* hath it better *Enterprenãt*, or *Remuaut*) but the exerciſed fortune maketh the able man. Fortune is to bee honoured and reſpected, and it be but for her daughters, *Confidence* and *Reputation*; for thoſe two felicity breedeth: the

firſt, within a mans ſelfe; the later, in others towards him. All wiſe men to decline the Enuie of their owne vertues, vſe to aſcribe them to prouidence, and fortune. For ſo they may the better aſſume them. And beſides, it is greatneſſe in a man to bee the care of the higher powers. And it hath beene noted, that thoſe that aſcribe openly to much to their owne wiſdome and policy, end infortunate. It is written, that *Timotheus* the *Athenian*, after hee had in

in the account he gaue to the ſtate of his gouernment, often interlaced this ſpeach: *And in this, fortune had no part*; neuer proſpered in any thing he vndertooke afterwards.

29. *Of Studies.*

STudies ſerue for Delight, for Ornament, and for Ability; their chiefe vſe for delight, is, in priuatneſſe, and reti-

ring; for ornament, is in diſcourſe, and for abilitie, is in iudgement. For expert men can execute, but learned men are fitteſt to iudge or cenſure. To ſpend too much time in them, is *Sloth*; to vſe them too much for ornament, is *affectation*; to make iudgement wholly by their rules, is the *humour of a Scholer*. They perfect *Nature*, and are perfected by Experience. Crafty men contemne them, ſimple men admire them, and wiſe men vſe them. For they

they teach not their owne vſe, but that is a wiſdome without them, and aboue them, wonne by obſeruation. Read not to contradict, nor to beleeue, but to weigh and conſider. Some bookes are to bee taſted, others to bee ſwallowed, and ſome few to be chewed and digeſted. That is, ſome bookes are to be read only in parts; other to bee read, but not curiouſly; and ſome few to bee read wholly, and with diligence and attention. Reading maketh a

ful man, Conference a ready man, and writing an exact man. And therefore if a man write little, hee had neede haue a great memory; if he confer little, hee had neede haue a present wit, and if he read little, hee had neede haue much cunning, to seeme to know that hee doth not. *Histories* make men wise, *Poets* wittie, the *Mathematickes* subtill, Naturall *Philosophie* deepe, *Morall* graue, *Logicke* and *Rethoricke* able to contend. *Abeunt studia in mores*. Nay, thear

thear is no ſtond or impediment in the wit, but may be wrought out by fit ſtudies: like as diſeaſes of the body may haue appropriate exerciſes. Bowling is good for the Stone and Raines; Shooting for the longs & breaſt; gentle walking for the ſtomacke; riding for the head; and the like. So if a mans wit be wandring, let him ſtudy the *Mathematiks*; if his wit be not apt to diſtinguiſh, or find difference, let him ſtudy the Schoolemen; if it bee not apt to beat ouer

matters

matters and to find out reſemblances, let him ſtudy Lawyers caſes. So euerie defect of the mind may haue a ſpeciall receit.

30. *Of Ceremonies and Reſpects.*

HEe that is onely reall, had need haue exceeding great parts of vertue: as the ſtone had neede to be rich that is ſet without foile. But commonly it is in praiſe, as it is in gaine: For as the prouerbe is true

true, *That light gaines make heauie purſes*, becauſe they come thicke, whereas great come, but now and then: ſo it is true, that ſmall matters winne great commendation, becauſe they are continually in vſe, and in note. Whereas the occaſion of any great vertue, commeth but on holie daies. To attaine good formes, it ſufficeth not to deſpiſe them: For ſo ſhal a man obſerue them in others: And let him truſt himſelfe with the reſt. For if he care to

expreſſe

expreſſe them, hee ſhall loſe their grace, which is to be naturall and vnaffected. Some mens behauiour is like a verſe wherein euery ſillable is meaſured; how can a man comprehend great matters, that breaketh his mind to much to ſmall obſeruation? Not to vſe Ceremonies at al, is to teach others not to vſe them againe; & ſo diminiſheth reſpect: eſpecially they bee not to be omitted to ſtrangers, & formall natures. Amongſt a mans Peeres, a man ſhall be

be ſure of familiarity; and therefore it is good a little to keep ſtate: amongſt a mans inferiours one ſhal be ſure of Reuerence; and therefore it is good a little to bee familiar. Hee that is too much in any thing, ſo that hee giueth another occaſion of ſatietie, maketh himſelf cheap. To apply ones ſelfe to others is good; ſo it be with demonſtration that a man doth it vpon regard, and not vpon facility. It is a good precept, generally in ſeconding another, yet

Yet to adde somewhat of ones owne; as if you will grant his opinion, let it be with some distinction; if you will follow his motion; let it be with condition; if you allow his counsell, let it be with alleging further reason. Men had need beware how they be too perfit in complements. For be they neuer so sufficient otherwise, their enuiers will bee sure to giue them that attribute to the disaduantage of their greater vertue. It is losse also in busi-

nesse

neſſe to be too full of reſpects, or to be to curious in obſeruing times and oportunities. *Salomon* ſaith *He that conſidereth the wind ſhall not ſowe, and hee that looketh to the clowdes, ſhall not reape.* A wiſe man will make more opportunities then he findes.

Of

31. *Of Sutors.*

MAnie ill matters are vndertaken, & many good matters with ill mindes. Some embrace ſuits which neuer meane to deale effectually in them, but if they ſee there may be life in the matter by ſome other meane, they will be content to winne a thanke, or take a ſecond reward, or at leaſt to make vſe in the

the meane time of the Sutors hopes. Some take hold of ſuits only for an occaſion to croſſe ſome other, or to make an Information whereof they could not otherwiſe haue apt pretext, without care what become of the ſuite when that turne is ſerued. Nay, ſome vndertake ſuits with a full purpoſe to let them fall, to the end to gratifie the aduerſe party or competitor. Surely there is in ſort a right in euery ſuit; either a right of equity, if it be a ſuit of

controuersie or a right of desart, if it be a suit of petition. If affection leade a man to fauour the wrong side in iustice, let him rather vse his countenance to compound the matter then to carry it. If affectiō leade a man to fauor the lesse worthy in desart, let him doe it without depraūing or disabling the better deseruer. In suits a man doth not wel vnderstand, it is good to referre them to some friend of trust and iudgement, that may report whether hee may deale

deale in them with honour. Sutors are ſo diſtaſted with delaies and abuſes, that plaine dealing in denying to deale in ſuits at firſt, and reporting the ſucceſſe barely, and in challenging no more thankes then one hath deſerued, is growne not onlie honourable, but alſo gracious. In ſuits of fauour, the firſt comming ought to take little place: ſo farre forth conſideration may be had of his truſt, that if intelligence of the matter could not other-

wiſe haue been had, but by him, aduantage be not taken of the note, but the party left to his other meanes. To be ignorant of the value of a ſuit is ſimplicity, aſwell as to bee ignorant of the right therof, is want of conſcience. Secreſie in ſuites is a great meane of obtaining; For voicing them to bee in forwardneſſe, may diſcourage ſome kind of ſuitors, but doth quicken and awake others. But timing of the ſuits is the principall. Timing I ſay not

not onely in repect of the perſon that ſhould grant it, but in reſpect of thoſe which are like to croſſe it. Let a man in the choiſe of his meane, rather chuſe the fitteſt meane then the greateſt meane, and rather them that deale in certaine things then thoſe that are generall. The reparation of a deniall is ſometimes equall to the firſt grant, if a man ſhew himſelfe neither deiected, nor diſcontented *Iniquum petas vt æquum feras*, is a good rule where

a man hath ſtrength of fauour; but otherwiſe a man were better riſe in his ſuit; for hee that would haue ventured at firſt to haue loſt the ſutor, will not in the concluſion loſe both the ſutor and his owne former fauor. Nothing is thought ſo eaſie a requeſt to a great perſon as his Letter; and yet if it be not in a good cauſe, it is ſo much out of his reputation.

32. *Of Followers and friends.*

COſtly followers are not to bee liked, leſt while a man maketh his traine longer, he make his wings ſhorter. I reckon to bee coſtly, not them alone which charge the purſe, but which are wearyſome and importune in ſuits. Ordinarie followers ought to challenge no higher conditions then

countenance, recommendation, and protection from wrongs. Factious followers are worse to bee liked, which follow not vpon affection to him with whom they range themselues, but vpon discontentment conceiued against some other. Wherupon commonly ensueth, that ill intelligence, that wee many times see betweene great personages. Likewise glorious followers are full of inconueniency; for they teint businesse through want

want of ſecrecy, and they export honor from a man and make him a returne in enuy. The following by certaine States, anſwerable to that which a great perſon himſelfe profeſſeth, as of Souldiers to him that hath beene imploid in the warres, and the like, hath euer beene a thing ciuill, and well taken euen in Monarchies ſo it be without too much pompe or popularity. But the moſt honourable kind of following, is to be followed, as one that apprehendeth

prehendeth to aduance vertue and desart in all sort of persons. And yet where there is no eminent oddes in sufficiency, it is better to take with the more passable, then with the more able. In gouern. ment it is good to vse men of one rancke equally: For to countenance some extraordinarily, is to make them insolent, and the rest discontent; because they may claime a due. But in fauour to vse men with much difference and election, is good; For

it

it maketh the perſons preferred more thankfull, and the reſt more officious; becauſe all is of fauour. It is good not to make to much of any man at the firſt, becauſe one cannot hold out that proportion. To bee gouerned by one is not good, and to bee diſtracted with many, is worſe; but to take aduiſe of ſome few friends, is euer honourable, *For lookers on, many times ſee more then gameſters, and the vale beſt diſcouereth the hill.* There is little friendſhip in

in the world, and least of all between equals, which was wont to bee magnified. That that is, is betweene *Superiour* and *Inferiour*, whose fortunes may comprehend the one the other.

Of

33. *Of Negociating.*

IT is generallie better to deale by ſpeach, then by letter, and by the mediation of a third, then by a mans ſelfe. Letters are good

good when a man would draw an anſwer by letter backe againe, or when it may ſerue for a mans iuſtification afterwards to produce his owne letter, or where it may bee danger to bee interrupted or heard by peeces. To deale in perſon is good when a mans face breeds regard, as commonly with inferiours, or in tender caſes where a mans eie vpon the countenance of him with whom one ſpeaketh, may giue him a direction how farre to goe, and generally

rally where a man will reſerue to himſelfe libertie either to diſaduowe or to expound. In choiſe of inſtruments it is better to chooſe men of a plainer ſort, that are like to doe that, that is committed to them, and to report backe againe faithfully the ſucceſſe, then thoſe that are cunning to cõtriue out of other mens buſines, ſomewhat to grace themſelues, and will helpe the matter in report for ſatisfaction ſake. It is better to ſound a perſon with whom one deales

deales a farre off, then to fall vpon the point at firſt, except you meane to ſuppriſe him by ſome ſhort queſtion. It is better dealing with men in appetite, then with thoſe which are where they would bee. If a man deale with an other vpon conditions, the ſtart or firſt performance is all, which a man cannot reaſonably demand, except either the nature of the thing be ſuch which muſt goe before, or elſe a man can perſwade the other party, that

that hee ſhall ſtill neede him in ſome other thing, or elſe that he be counted the honeſter man. All practiſe is to diſcouer or to worke. Men diſcouer themſelues in truſt, in paſſion, at vnawares, and of neceſſity, when they would haue ſomewhat done, and cannot finde an apt pretext. If you would worke any man, you muſt either know his nature, and faſhions, and ſo leade him; or his endes, and ſo perſwade him; or his weaknes or diſaduantages, and ſo

aue him, or those that haue interest in him, and so gouerne them. In dealing with cunning persons, we must euer consider their ends to interpret their speeches, and it is good to say little to them, and that which they least looke for

Of

34. *Of Faction.*

MAny haue an opinion not wiſe; That for a Prince to gouerne his eſtate, or for a great perſon to gouerne his proceedings, according to the reſpect of factions, is the principall part of pollicy: whereas contrariwiſe, the chiefeſt wiſdome is either in ordering thoſe things which

are generall, and wherein men of ſeuerall factions doe neuertheleſſe agree, or in dealing with correſpondence to particuler perſons, one by one. But I ſay not, that the conſideration of factions is to be neglected. Meane men muſt adhere, but great men that haue ſtrength in themſelues were better to maintaine themſelues indifferent, and neutrall. Yet euen in beginners to adhere ſo moderatly, as he be a man of the one faction, which is paſſableſt

with

with the other, commonly giueth beſt way. The lower and weaker faction is the firmer in coniunction. When one of the factions is extinguiſhed, the remaining ſubdiuideth: which is good for a ſecond. It is cõmonly ſeene, that men once placed, take in with the contrary factiõ to that, by which they enter. The Traitor in factions lightly goeth away with it: for when matters haue ſtucke long in balancing, the winning of ſome one man caſteth them and

he getteth all the thankes. The euen carriage betweene two factions, proceedeth not alwaies of moderation, but of a trueneſſe to a mans ſelfe, with end to make vſe of both. Certainely in *Italie* they hold it a little ſuſpect in Popes, when they haue often in their mouth *Padre Commune*, & take it to a ſigne of one that meaneth to referre all to the greatneſſe of his own houſe.

35. Of Praise.

PRaise is the reflection of vertue: but it is as the glasse, or bodie is, which giueth the reflection. If it be from the common people, it is commonly false and naught; and rather followeth vaine persons, then vertuous: for the common people vnderstand not many excellent vertues: the lowest vertues

draw praiſe from them, the middle vertues worke in them aſtoniſhment, or admiration; but of the higheſt vertues they haue no ſenſe or perceiuing at all. But ſhewes, and *Species virtutibus ſimiles*, ſerue beſt with them. Certainly, Fame is like a Riuer that beareth vp things light, and ſwolne; and drownes things waighty and ſolid: But if perſons of quality & iudgement concur, then it is as the Scripture ſaith, *Nomen bonum inſtar vnguenti fragrantis*; It fil-

leth

leth all round about, and will not easily away. For the odors of ointments are more durable then those of flowers. There bee so many false pointes of praise, that a man may iustly hold it suspect. Some praises proceeds meerely of flattery: and if he bee an ordinary flatterer, hee will haue certaine common atributes, which may serue euery man: if he bee a cunning flatterer hee will follow the Archflatterer, which is a mans selfe, & wherein a man thinketh best

best of himselfe, therein the flatterer will vphold him most: But if hee bee an impudent flatterer, looke wherein a man is conscient to himselfe, that he is most defectiue, and is most out of countenance in himselfe, that wil the flatterer entitle him to perforce; *Spreta conscientiâ*. Some praises come of good wishes and respects, which is a forme due in ciuility to *Kings* and great persons, *Laudando præcipere*; when by telling men what they are, they

they repreſent to them what they ſhould bee. Some men are praiſed maliciouſly to their hurt, thereby to ſtirre enuie and ielouſie towards them; *Peſſimum genus inimicorum laudantium.* Certainly moderate praiſe vſed with opportunity, and not vulgar, but appropriate, is that which doth the good. *Salomon* ſaith, *Hee that praiſeth his friend aloud, riſing early, it ſhall bee to him no better then a curſe.* Too much magnifying of man or matter, doth irritate contra-

contradiction, and procure enuie and ſcorne.

36. *Of Iudicature.*

IVdges ought to remẽber that their office is *Ius dicere*, and not *Jus dare*; to interprete law, and not to make law, or giue Law; Elſe will it be like the preſumption of the Church of *Rome*, which vnder pretext of expoſition of Scripture, vſurpeth and practiſeth an authority

thority to adde and alter; and to pronounce that which they doe not finde, and by colour of Antiquity to introduce nouelty. Iudges ought to be more learned then wittie; more reuerend then plausible, & more aduised then confident. Aboue all things integrity is their portion and proper vertue. *Curſed* (ſaith the Law) *is hee that remooueth the Landmarke.* The miſlaier of a Meereſtone is too blame. But it is the vniuſt Iudge that is the capitall remouer

moouer of Land-markes, when hee defineth amisse of lands and property. One foule sentence doth more hurt, then many foule examples; for they doe but corrupt the streame; the other corrupteth the fountaine. So saith *Salomon*; *Fons turbatus & vena corrupta est iustus cadens in causâ suâ coram aduersario*; The office of Iudges may haue reference vnto the parties that sue; vnto the Aduocates that pleade; vnto the Clerkes and Ministers of

Iustice

Iuſtice vnderneth them; and to the Soueraigne or State aboue them.

There be (ſaith the Scripture) *that turne iudgement into wormewood*; and ſurelie there be alſo that turne it into vinegar: For iniuſtice maketh it bitter, and delaies make it ſowre. The principall duty of a Iudge, is to ſuppreſſe force and fraude; wherof force is the more pernitious, the more open; and fraud the more cloſe and diſguiſed. Adde thereto contentious ſuites, which

which ought to be ſpewed out as the ſurfet of Courts. A Iudge ought to prepare his way to a iuſt ſentence, as God vſeth to prepare his way, by raiſing valleis and taking downe hils: So when their appeareth on either ſide an high hand, violent proſecution, cunning aduantages taken, combination, power, great counſell, then is the vertue of a Iudge ſeene, to make inequality equall; that he may plant his iudgement as vpon an euen ground.

Qui

Qui fortiter emungit, elicit ſanguinem; And where the winepreſſe is hard wrought, it yeelds a harſh wine that taſtes of the grapeſtone. Iudges muſt beware of hard conſtructions and ſtrained inferences; for there is no worſe torture then the torture of lawes: ſpecially in caſe of Lawes penall; they ought to haue care that that which was meant for terrour, be not turned into rigour; and that they bring not vpon the people that ſhower whereof the

Scripture ſpeaketh; *Pluet ſuper eos laqueos*: For penall lawes preſſed, are a ſhowre of ſnares vpon the people. In cauſes of of life and death, Iudges ought as farre (as the law permitteth) in iuſtice to remember mercy; and to caſt a ſeuere eie vpon the example, but a mercifull eie vpon the perſon.

Patience and grauity of hearing is an eſſentiall part of iuſtice, and an ouerſpeaking Iudge is no well tuned Cymball. It is no grace to a Iudge, firſt

to

to finde that which hee might haue heard in due time from the Barre; or to ſhew quickeneſſe of conceit in cutting of counſell or euidence too ſhort; or to preuent information by queſtions, though pertinent. The partes of a Iudge are foure; to direct the euidence; to moderate length, repetition, or impertinency of ſpeech; to recapitulate, ſelect, and collate the materiall points of that which hath beene ſaid; and to giue the rule or ſentence. What-

ſoeuer is aboue theſe, is too much; and proceedeth either of glory and willingneſſe to ſpeake, or of impatience to heare, or of ſhortneſſe of memory, or of want of a ſtaid & equall attention. It is a ſtrange thing to ſee, that the boldneſſe of Aduocates ſhould preuaile with Iudges; whereas they ſhould imitate God, in whoſe ſeate they ſit, who repreſſeth the preſumptuous, and giueth grace to the modeſt. But it is more ſtrange, that the cuſtome of the time doth warrant

warrant Iudges to haue noted fauourites, which cãnot but cauſe multiplication of fees, & ſuſpition of by-waies. There is due from the Iudge to the Aduocate, ſome commendation and gracing, where cauſes are well handled & faire pleaded; ſpeciallie towards the ſide which obtaineth not; For that vpholds in the Client the reputation of his counſel, and beats down in him the conceit of his cauſe. There is likewiſe due to the publike a ciuill re-

prehenſion of Aduocates, where there appeareth cunning counſell, groſſe neglect, ſlight information, indiſcreet preſſing, or an ouerbold defence.

The place of Iuſtice is an hallowed place; and therefore not onely the bench, but the foote-pace and precincts and purpriſe thereof ought to bee preſerued without ſcandall and corruption. For certainely *Grapes* (as the Scripture ſaith) *will not be gathered of thornes or thiſtles*; neither can Iuſtice yeeld

yeeld her fruit with ſweetneſſe, amongſt the briers & brambles of clatching and poling Clearkes and Miniſters. The attendance of Courts is ſubiect to foure bad inſtuments; Firſt, certaine perſons that are ſowers of ſuits, which make the Court ſwel, and the Countrey pine. The ſecond ſort is of thoſe that ingage Courts in quarrels of Iuriſdiction, and are not truly, *Amici Curiæ*, but *Paraſiti Curiæ*, in puffing a Court vp beyond her bounds for their own

ſcrappes and aduantage. The third ſort is of thoſe that may bee accounted the left hands of Courts, perſons that are full of nimble and ſiniſter trickes and ſhiftes, whereby they peruert the plaine and direct courſes of Courts, and bring iuſtice into oblike lines and labirinthes. And the fourth is the Poler and exacter of fees, which iuſtifies the common reſemblance of the Courts of Iuſtice, to the buſh, wherunto while the ſheepe flies for defence in

in weather, hee is ſure to loſe part of his fleece. On the other ſide an ancient Clearke, skilfull in preſidents, wary in proceeding, and vnderſtanding in the buſineſſe of the Court, is an excellent finger of a Court; and doth many times point the way to the Iudge himſelfe.

Laſtly, Iudges ought aboue al to remember the concluſion of the Roman twelue Tables; *Salus populi ſuprema lex*, and to know that Lawes, except they bee in order to that end

ende arebut things captious, and Oracles not well inſpired. Therefore it is an happy thing in a State, when Kings and States doe often conſult with Iudges; and againe, when Iudges doe often conſult with the King and State: the one, when there is matter of Law interuenient in buſineſſe of State; the other, when there is ſome conſideration of State interuenient in matter of Lawe. For many times the thing deduced to Iudgement, may be *meũ*

&

& vacuum, when the reason and consequence thereof may tronch to point of estate; I call matter of estate not only the parts of Soueraignty, but whatsoeuer introduceth any great alteration or dangerous president or concerneth manifestly any great portion of people. And let no man weakely conceiue that iust lawes, and true pollicy, haue any antipathy. For they are like the spirits, and sinewes that one moues within the other. Neither ought Iudges

to be ſo ignorant of their owne right, as to thinke there is not left to them as a principall part of their office, a wiſe vſe and application of Lawes. For they may remember what the Apoſtle ſaith of a greater Law then theirs, *Nos ſcimus quia lex bona eſt, modo quis eâ vtatur legitime.*

Of

37. *Of Vaine-glory.*

IT was pretily deuiſed of *Æſop*, *The Flie ſate vpon the Axletree of the Chariot wheele, and ſaid, What a duſt doe I raiſe?* So are there ſome vaine perſons, that whatſoeuer goeth alone, or moues vpon greater meanes, they thinke it is they that carry it. They that are glorious muſt needs be factious; for all brauery ſtands vpon com-

comparisons. They must needes be violent, to make good their owne vaunts. Neither can they bee secret, and therefore not effectuall; but according to the *French* proueib, *Beaucoup de bruit & peu de fruit*, Much bruit, little fruit. Yet certainely there is vse of this quality in ciuill affaires. Where there is an opinion and fame to bee created, either of *Vertue* or *Greatnesse*: these men are good Trumpeters. Again, as *Titus Liuius* noteth in the case of *Antiochus* and the

the *Ætolians*, *There are ſometimes greate effects of croſſe lies*; as if a man that ſhould interpoſe himſelfe to negotiate between two, ſhould to either of them ſeuerally pretend, more intereſt then he hath in the other. And in this and the like kind, it often fals out, that ſomewhat is produced of nothing. For lies are ſufficiēt to breed opinion, and opinion brings on ſubſtance. But principally in caſes of great enterpriſe, vpon charge and aduenture ſuch compoſi-

tion

tion of glorious natures doth put life into bnſines, and thoſe that are of ſolid and ſober natures haue more of the ballaſt, then of the ſaile. Certainely *Vaine-glory* helpeth to perpetuate a mans memory, and *Vertue* was neuer ſo beholding to humane nature, as it receiued his due at the ſecond hand. Neither had the fame of *Cicero*, *Seneca*, *Plinius Secundus*, borne her age ſo well, if it had not beene ioined with ſome vanity in themſelues; like vnto

vnto varniſh, that makes ſeelings not onely ſhine, but laſt. But all this while, when I ſpeake of *Vaine-glory*, I meane not of that property that *Tacitus* doth attribute to *Mucianus*, *Omnium quæ dixerat fecerat que arte quadam oſtentator*: For that proceedes not of vanity, but of a natural magnanimity and diſcretion; and in ſome perſons is not onely comely, but gracious. For excuſations, ceſſions, modeſty it ſelfe well gouerned are but arts of oſtentation: and amongſt

thoſe Arts there is none better, then that which *Plinius Secundus* ſpeaketh of, which is to be liberall of praiſe & cõmendation to others, in that wherein a mans ſelfe hath any perfection. For ſaith *Plinie* very wittily; *In commending another, you do your ſelfe right; for hee that you commend, is either ſuperior to you in that you commend, or inferiour. If he be inferiour if he be to be commended; you much more: if he be ſuperiour if hee be not to be commended; you much leſſe.*

Of

38. *Of the greatneſſe of Kingdomes.*

THe ſpeech of *Themiſtocles*, which was arrogant in challenge, is profitable in cenſure. Deſired at a banquet to touch a Lute, hee ſaid, *Hee could not fiddle; but he could make a ſmall Towne to become a great Citie.* This ſpeech at a time of ſolace, and not ſerious, was vnciuill, and at no time could be decent of a mans ſelfe. But it may haue a pretie

application: For to ſpeake truly of politikes & Stateſmen, there are ſometimes, though rarely, thoſe that can make a ſmall eſtate great, and cannot fiddell. And there bee many that can fiddell very cunningly, and yet the procedure of their Art is to make a flouriſhing eſtate ruinous & diſtreſſed. For certainly thoſe degenerate Arts, whereby diuers politikes and Gouernors doe gaine both ſatisfactiõ with their Maſters, and admiration with the vulgar, deſerue

no

no better name then fid-
ling; if they adde nothing
to the ſafetie, ſtrength, and
amplitude of the States
they gouerne. The great-
nes of a State in bulke or
territory, doth fall vnder
meaſure; & the greatnes of
finances & reuenew, doth
fall vnder computation:
the population may ap-
peare by Muſters, and the
number of Cities & Towns
by Carts and Mappes: but
yet there is nothing a-
mong ciuill affaires more
ſubiect to error, then the
right valuacion and true
iudge-

iudgement cõcerning the greatnes of an eſtate. Certainly there is a kind of reſemblance betweene the Kingdome of heauen, and the Kingdomes vpon the earth. The Kingdome of heauen is compared not to any great kernell, or nut; but to a graine of Muſterd, which is one of the leaſt of graines, but hath in it a propertie and ſpirit haſtily to get vp & ſpread. So are there States that are great in Territory, and yet not apt to conquer or inlarge: and others that haue

haue but a ſmall dimen-
tion or ſtemme, and yet
apt to be the foundatiō of
great Monarchies. Wal-
led Townes, ſtored Arce-
nals and Armories, good-
ly Stables, Elephants, (if
you wil) Maſſe of treaſure,
Number in Armies, Ordi-
nance, and Artillerie, they
are all but a Sheep in a Li-
ons skin, except the breed
and diſpoſition of the peo-
ple be militarie. The helpe
is mercenary aides. But a
Prince or State that re-
ſteth vpon waged Com-
panies of forraine Armes,

and not of his owne Natiues, may ſpread his feathers for a time, but he will mew them ſoone after. The bleſſing of *Iudah* and *Iſſachar* will neuer meet, to be both the Lions whelpe, and the Aſſe laid betweene burthens: Neither will a people ouercharged with tributes, bee euer fit for Empire. Nobilitie & Gentlemen multiplying in too great a proportion, maketh the common ſubiect grow to bee a peſant and baſe ſwaine driuen out of heart, and but the Gentle-

mans

mans laborer : like as it is in copices, where if you leaue your ſtaddels too thick, you ſhal neuer haue cleane vnderwood, but ſhrubbes and buſhes. And take away the middle people, & you take away the infantery, which is the nerue of an Armie : and you bring it to this, that not the hnndreth pole will be fit for a helmet, and ſo great population and little ſtrength. Certainely *Virgil* coupled Armes and the Plough together well in the conſtituti-

on

on of ancient *Italy*;

(bæ:

Terra potens armis atq; vbere gle-

For it is the Plough that yeeldeth the beſt ſouldier; but how? maintained in plentie and in the hand of owners, and not of meere laborers. Sedentary and within-doores Arts, and nice manufactures, that require rather the finger then the hand or arme, haue in their nature a contrariety to a diſpoſition militar: and generally, all warlike people are a little idle, and loue danger better

ter

ter then pain: neither muſt they be too much broken of it, if they ſhall be preſerued in vigor. No body can be healthfull without exerciſe, neither naturall body, nor politike; & to the politike body of a Kingdome or eſtate, a ciuill warre is as the heate of a feuer: but an honourable forraine warre is like the heate of exerciſe. At leaſt, diſcoueries, nauigations, honourable ſuccours of other States may keepe health: For in a ſlothfull peace, both courages will effemi-

effeminate, and manners corrupt. States liberall of naturalization, are capable of greatneſſe; and the iealous ſtates that reſt vpon the firſt tribe & ſtirpe, quickly want body to carrie the boughes and branches. Many are the ingredients into the receit for greatneſſe. No man can by care taking adde a cubit to his ſtature, in the little modell of a mans body. But certainly in the great frame of Kingdomes and Commonwealths, it is in the power of Princes or

Eſtates

Eſtates by ordinances and conſtitutions, and maners which they may introduce, to ſowe greatneſſe to their poſteritie and ſucceſſion. But theſe things are commonly left to chance.

FINIS.